UNITARIAN WORD & WORK

MAY
1913

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The Monthly Bulletin of the American Unitarian Association, The National Alliance of Unitarian Women, Young People's Religious Union, and The Unitarian Temperance Society

Publication Department
AMERICAN UNITARIAN ASSOCIATION
25 Beacon Street, Boston, Massachusetts

50 CENTS PER YEAR 7 CENTS PER COPY

THE UNITARIAN NATIONAL SOCIETIES

REPRESENTED IN THIS ISSUE OF WORD AND WORK

All of these societies have their headquarters in the building of the American Unitarian Association, 25 Beacon Street, Boston, Mass. The names of the principal officers of each society will be found on the first pages of the sections devoted to their respective organizations. The work and purpose of these societies may be stated in brief as follows:

THE AMERICAN UNITARIAN ASSOCIATION

The Association was founded in 1825, its object being "to diffuse the knowledge and promote the interests of pure Christianity. In furtherance of this purpose the Association publishes books, reports, and tracts; supports missionaries; establishes and maintains churches, and aids in supporting ministers; assists students in preparing for the ministry; and helps fellow-citizens of foreign birth and speech in entering upon their American life. It administers endowments for the benefit of schools and churches of the Unitarian order; for the relief of poor and worthy ministers and the widows of ministers; for providing public lectures in centers of population; for the benefit of schools for colored people in the South; and for many other beneficent purposes.

THE NATIONAL ALLIANCE OF UNITARIAN WOMEN

The National Alliance was organized in 1890, and has for its aims primarily to quicken the religious life of the Unitarian churches, and to bring the women of the denomination into closer acquaintance, co-operation and fellowship; to promote local organizations of women for missionary and denominational work; to bring them into helpful association; to collect and disseminate information regarding all matters of interest to the denomination, such as needs of local societies, facilities for meeting these needs, work to be done, the collection and distribution of money, and in general to devise ways and means for the most efficient usefulness of the women of the Unitarian fellowship.

THE YOUNG PEOPLE'S RELIGIOUS UNION

The Union was organized in 1896, and its purposes are to foster the religious life; to bring the young people of the Unitarian churches into closer relations with one another; and to spread rational views of religion and to put into practice such principles of life and duty as tend to uplift mankind. The cardinal principles of the Union are truth, worship and service. It maintains a field secretary to promote the organization of the young people and to extend the fellowship of the Union.

THE UNITARIAN TEMPERANCE SOCIETY

The Temperance Society is practically the working committee of the Unitarian churches to promote the cause of temperance in every way possible. It publishes and freely distributes addresses, pamphlets, leaflets and tracts, and furnishes temperance news and facts to the public press. It arranges for conferences on the subject of temperance and sends speakers to general meetings where this subject may properly have a share in the interest and attention.

UNITARIAN WORD AND WORK

is regularly issued by the Publication Department of the American Unitarian Association on the first day of each month from October to June inclusive. Subscriptions can begin with any issue. The subscription price is 50 cents per year. The price of single copies is 7 cents. Address the Publication Department, American Unitarian Association, 25 Beacon Street, Boston, Massachusetts.

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Monthly Bulletin of the American Unitarian Association, National Alliance of Unitarian Women, Young People's Religious Union, and Unitarian Temperance Society

Vol. 16 | May, 1913 | No. 8

EDITORIAL

IN his lecture on "The Social Ideal," Professor Edward H. Griggs illustrated certain tendencies away from democracy and, incidentally, used the following language: "Don't imagine that I object to your making social clubs of your churches, if you want to. It's all right for birds of a feather to flock together—they always have and they probably always will. Only they ought not to pretend that they are keeping open house to every field sparrow. Of course, churches, where no poor and tattered stranger could possibly feel himself welcomed and at home in the house of his Father, are constantly throwing sops to the consciences of their parishioners by paying assistant curates to go over and preach at meetings in the slums and by sending missionaries to convert the heathen of China. Such efforts show a reaction in the right direction, but they do not make up for the good the churches could do if they were truly democratic. . . . Compare a mediaeval with a modern city. Note the relative familiarity of human relationship that existed in the older city, and contrast them with the modern tendency to segregate rich and poor in opposite ends of the community and to distribute the better middle class in suburban communities for many miles round about."

ON the whole, it is rather popular to make statements like the foregoing. And there are at least two reasons why such statements are popular. One reason is because they are to some extent true, and the other is because the speaker who makes them and the people who applaud them both feel a thrill of self-righteousness whenever the strong, the fortunate and the cultured are trounced in favor of the weak, the unfortunate and the ignorant. It seems to be the vogue, at the present time, to lay the emphasis upon conditions and to ignore the underlying principles that create conditions. And doubtless, in the long run, a great deal of social betterment will ultimately be accomplished by superficial criticisms of this sort.

And yet, to go no further than the disreputable Christian church of our day, just what is the situation? Is it true that the poor, *because* they are poor; and the plainly clad *because* they are plainly clad (for the "tattered" are rare, and do not even show up at circuses) may not feel "welcomed and at home in the house of his Father"? And if so, whose fault is it? Supposing we admit that once in a thousand times some snob, or some self-centered high-brow, or some crabbed old skinflint looks scornfully at the stranger who wanders into a

subsidized pew. Would not the same conduct show itself from such people at a concert, or in a street car, or at a ball game? You cannot make the proverbial silk purse out of a pig's ear, and the church, as a great humanizing influence, ought not to be judged by the occasional porcinity that gets into it.

* *

NO, if the poor and plainly clad cannot feel welcomed in the average church, it is not usually because the people in the church take any notice whatever of their poverty and plain clothes, but because they themselves are the victims of a self-consciousness that makes them uncomfortable. Should we, then, abolish the attendance of well-to-do and well-dressed people at church? Would such a course ensure large congregations of the "poor and tattered"?

Of course no person of good taste would advocate ostentation in church or out of it. Display in dress and the over exhibition of jewelry is vulgar anywhere. Such barbarism in civilized life never secures the admiration it craves. In the minds of the vulgar it creates envy, and in the hearts of the refined it breeds contempt. But good clothes and a decent regard for one's own personality is a mark of sanity and a sign of virtue. True beauty is an expression of the religious impulse. The Father, in the Father's house, surely will not reproach his children for coming to him in their best clothes. Who was it that wore the seamless robe of pure white? "Who shall ascend into the hill of the Lord and who shall stand in his holy place? He that hath clean hands and a pure heart, who hath not lifted up his soul unto vanity," but is dressed as if he realized that the Lord would like to see him at his best.

It is true that birds of a feather flock together, and that is one good reason why God Almighty ordained feathers. And that is why any bird without proper features forthwith goes to work to get feathers.

* *

PROFESSOR GRIGGS harks back to mediaeval conditions and finds there, apparently, a better expression of the true democratic spirit. "Note the relative familiarity of human relationship that existed in the older city." I wonder if, at heart, there was a keener sense of brotherhood in feudal days than now? When churches were the property of the state, when the strong and powerful monopolized the chief seats, when congregations paid formal homage to the bourgeois; when, even as late as the colonial church here in America, the high officials of the church and the town were assigned pews according to their rank, when negroes were segregated in pews in distant corners of the galleries—were such customs characteristic of true democracy? For the usages of the church were but reflections of the general attitude of class towards class in society at large. In short, was there ever a time when a poor man or a plainly dressed woman, who really *wanted* to go to church to worship God, could do so with less embarrassment than now? This does not mean that we have reached ideal conditions, but it does imply that we are not to find ideal conditions in the past, but are approaching them towards the future. Birds of a feather continue to flock together, and if the field sparrow does not see fit to hop through the open door, it is not because he will have his eyes pecked out if he does.

One thing is demonstrated beyond question, if the Christian church ever comes into its full inheritance it will not be by becoming more and more like a railroad station, where all sorts

and conditions of humanity may come and go without regard to ethical, aesthetic and social differences. It will not be by leveling human taste and habit down to the plane of poverty, ignorance and horse-play familiarity. The Christian church is effective by virtue of its lifting efficiency. To the poor man it should offer an inducement to become self-supporting and socially helpful. To the man in tatters it should read the lesson of good attire and encourage him to acquire the virtue of presentability. To the vulgar it should teach the gospel of good taste. To the vain and frivolous it should offer a standard of intrinsic values. To the man who stays away from the place of worship because he fancies he will not be welcome, it should carry not only the message of hospitality, but the conviction that he is as unjust to the majority of churchgoers as he thinks they are to him.

THE public has many cheap forms of approval for its oracles, but none is cheaper than its applause of every utterance which reveals the shortcomings of the Christian church. Churches are but aggregates of human beings and the poor expressions of human sympathy, of loyalty to a high ideal and of aspiration within it, are better than the loftiest slings and slurs of spiritual *free-booters* on the outside. There is a great irresponsible, nomadic public to-day which justifies its existence by leveling its finger at all the imperfections of beneficent institutions. It points at matrimony and will have none of it because there are so many divorces. It scorns the home and lives from hand to mouth in "furnished rooms," because chimneys smoke and cooking is irksome. It evades maternity and argues that only the vulgar propagate their kind. It adopts a kind of religious vagabondage and commits itself to no church obligations, but wanders from place to place where contribution boxes are not in evidence. It attends lectures, and seizes upon economic and political shibboleths and lives the life of personal irresponsibility. To this public all criticisms of the church, the home, the state, and anything that demands their sweat, and their patient and fostering care, are satisfying. Such criticisms seem to confirm their hope that a life of aimless self-indulgence and an existence of essential laziness is somehow justified in the general economy of the world. So numerous is this public that its very weight often influences the good and busy people who are making the homes, bearing the children, supporting the churches and doing the work of their time. And the latter, sometimes, unconsciously are made to feel that if anything goes wrong they are, themselves, wholly to blame. And they chide themselves and long to improve their methods and increase their labors.

To all such let us say, Do not fret and worry! Do the task of to-day. If homes are broken up, at least keep your home intact. If the church does not fill its sphere, at least give it your best loyalty and your most cordial support. If you and those who are working with you lay yourselves open to the marksmanship of the bushwhackers that always fire from cover—claiming all advantages and giving none—remember that every human being that does a good work, or thinks a good thought, is both visible and invisible. It is only the visible part of him that can be an object of attack. The invisible part of him can never become a mark. It can only be spiritually discerned. Bushwhackers have no organ of spiritual vision.

EXTRACTS FROM LETTERS

The following quotations are taken from interesting letters recently received at headquarters. It is our belief that all readers of WORD AND WORK will have a sympathetic interest in the experience of those who are finding their way from the uncertainties of religious conviction and belief into the light of larger views.

"Since my sojourn in the city of Washington while studying my chosen profession—that of medicine—some of your literature has fallen into my hands. For years I had been groping about in the field of unbelief. Raised by good and sincere parents of Baptist extraction, yet the older I grow the less does that creed or the creeds of any of the Orthodox faiths appeal to me.

"Inasmuch as I am about to go West to practice my profession it is my desire to enter into the entire lives of the people among which I shall live. Their creed, so limited in Christian humanitarianism, I cannot accept. If I can be the means of helping them to rise to higher planes of religious endeavor, broadening the scope of their views, I shall be glad to co-operate to the fullest extent. Your belief more nearly coincides with the light in which I see human life. I seek more light. If you have literature, or any other means of advertising, to sow the seeds of Unitarianism in that field, I shall be glad to help the work."

G. R. B.

"It was but recently that I read Emerson's Essay on Compensation. Among the many excellent thoughts contained therein he gave utterance to the following, which is of special significance.

"'Has a man gained anything who has received a hundred favors and rendered none? Has he gained by borrowing, through indolence or cunning, his neighbor's wares, or horses, or money?'

"And then again, 'Always pay; for first or last you must pay your entire debt.'

"It was not because of this that I am sending you the enclosed cheque, which is really of no importance unless given in the proper spirit. A dollar with a string tied to it never helped the giver, nor in the end does it help the receiver. May peace and happiness abide with you."

B. H.

"Your kind letter received in due time, and I take this first opportunity to reply. Please find enclosed one dollar, which is all that I can spare at this time. Would like to send more. I am almost seventy-five years old, and all I have is what I earn by day's work, so you see how I am situated. My faith is strong in the Unitarian doctrine."

J. F. B.

"Your welcome circular letter has reached me, and I thank you. I enclose one dollar, and wish it were very much more. I wonder if you understand how very much even these circular letters mean to me? The way has not been easy these last twenty years, and sometimes I wonder if I have been led by our heavenly Father out from among my friends and neighbors, it seems almost alone, or if perhaps I only wandered away. Sometimes I am almost frightened when I realize my influence upon those I love and wonder if in my earnestness in trying to be an able and worthy leader I have really unfitted myself for the very work I want to do; and then can you realize what a help it is to find that strong, good, wise men have gone the same hard path and have found it worth while?"

H. S. B.

American Unitarian Association

Headquarters: 25 Beacon Street, Boston

Rev. Samuel A. Eliot, D.D., *President* — Henry M. Williams, *Treasurer*

Rev. Lewis G. Wilson, *Secretary* — F. Stanley Howe, *Assistant Secretary*

Ministerial Personals

Rev. Albert H. Spence, Jr., has resigned at Medfield to accept a call to Montpelier, Vt. Rev. Edward F. Hayward has resigned at Marlboro, Mass. Rev. A. D. K. Shurtleff has resigned at Wayland, Mass., to accept the call of the Unitarian church in Bridgewater, Mass. Rev. A. J. Coleman has resigned at East Bridgewater and Randolph, Mass., to take effect in July. Rev. William I. Nichols has been called to the Unitarian church in Deerfield, Mass. Rev. R. E. Griffith resigns his pulpit in Westboro, Mass., to accept a call to Florence, Mass. The Second Congregational Church in Hingham is open, after having been temporarily closed during the winter months. Rev. Horace R. Hubbard leaves his pulpit in Francestown, N. H., in order to take charge of the church in Hubbardston, Mass. Rev. John H. Wilson, of Wilton, N. H., has been settled as the pastor of the Milford (N. H.) church. He will hold morning services in Wilton, and in the evening will preach in Milford. Rev. Herbert L. Buzzell has resigned at Barre, Mass., in order to accept the call of the church in Northfield. Rev. Richard W. Borst has accepted a call to Eugene, Oregon, and has entered upon his ministry there. Rev. E. H. Reeman, recently minister of the Salem Congregational Church, Hull, England, has accepted a call to the First Unitarian Church at Lancaster, Pa., and will take up his duties there immediately. Rev. C. Reed, of Palo Alto, Cal., has been given leave of absence for an eight months' journey in Europe. Rev. G. Jones has resigned at Harvard, Mass.

Contributions

Word and Work goes to press before the end of the financial year and before nearly a quarter of the churches have made their contributions. The coming in all at once of these contributions in the last ten days makes plenty of work at headquarters. Among the contributors in the earlier days of the month of April several good gains are noteworthy. The church in Roslindale doubles its gift of last year, and so does Schenectady, N. Y. San Diego does nearly as well. Unity of St. Louis, Jamestown, N. Y., Hanska, Minn., Montclair, N. J., and Chattanooga, Tenn., all make substantial gains. Cleveland, Ohio, goes up from $400 last year to $600 this year, besides a generous gift for the flood fund. Among the churches that did not give last year but whose gifts are recorded this year are Butte, Mont., Woodland, Cal., Cherokee, Iowa, Winnipeg, Man., Calgary, Alberta, Santa Rosa, Cal., and Lynden, Wash. First-Boston, Second-Boston, New Bedford, Cincinnati, Louisville, Los Angeles and Minneapolis are among the larger givers that give practically the same as last year, though there are slight gains at New Bedford and Minneapolis.

Annual Meeting of the Unitarian Sunday School Society

In the agreement between the Unitarian Sunday School Society and the American Unitarian Association, it was provided that the Society should maintain its corporate existence and should hold its annual and autumn meetings and its board meetings as formerly.

The annual meeting of the society will therefore be held, as usual, on Friday of Anniversary Week, which will be May 23. Beginning with a service of song and prayer at ten o'clock, there will be a session devoted to the report of the Clerk and Treasurer, the election of officers, and the appointments and reports of committees. Following this will be the annual report of the President of the Society, Rev. William I. Lawrance. Two addresses will then be given on the theme, "Training the Teacher." The first of these will be by Rev. Christopher R. Eliot, who will speak of "Training Through the Tuckerman School," in which he will describe the methods and aims of the school and give reports concerning the graduates who are now in the field. The second address will be by Rev. Florence Buck, who will speak on "Training the Teacher Through Summer Schools and Local Institutes."

In the afternoon, the first address will be by Rev. Troward H. Marshall, Ph. D., of Dayton, Ohio, whose subject will be "What the Minister Can Do as a Religious Educator." Dr. Marshall was highly esteemed as a religious educator before he became famous as a hero of the recent flood disasters. The second address will be by Mrs. Ella Lyman Cabot, her subject being "Some Aspects of Social and Moral Education Through Activities." Mrs. Cabot is a member of the Massachusetts State Board of Education and an authority on Moral Education. The closing address will be by Prof. Edwin D. Starbuck, Ph. D., on "The Final Goal in Religion."

The Meadville Summer School

The Institute for Religious Education at Meadville, Pa., will be held this year from June 23 to July 4, inclusive. There will be two courses of lectures continuing through the entire fortnight. The first of these will be by Prof. Francis A. Christie, D. D., who will give ten lectures on "The Story of Protestantism," giving the historical view of Protestant religious truth and Protestant religious experience.

The second course of ten lectures will be given by Prof. Margaret E. Cross, Professor of Education in Sophie Newcomb College, connected with Tulane University, New Orleans. Prof. Cross will deal with the practical problems of teaching. She will first give two lectures on "The Teaching Process," one dealing with its organic elements, especially its aim, its subject matter and method, and the second dealing with its subjective aspects as found in the fundamental laws of learning, as illustrated in the recitation and in the lesson plan.

Following these will be eight periods on successive days devoted to specific lessons in the *Beacon Series,* in each taking up a study of the needs of the children for whom the lesson is prepared, an analysis of the lesson to find whether or not it contains the proper material, and a discussion of the right method of recitation to bring about the desired end. This course of lectures will constitute the most searchnig and practical study of the *Beacon Series* as a whole that it has been our privilege to offer.

There will be also at Meadville two courses of lectures, each continuing one week. The first of these will be by Prof. Edwin D. Starbuck, Ph. D., who will speak on "The Child Mind and Its Religious Development." His sub-topics for several lectures will be: (1) Some Laws of Child Growth. (2) A Map of Child Growth. (3) Religious Training for the Kindergarten Age. (4) Occupational Activities for Boys and Girls. (5) The Religion of the 'Teens.

A second course of five lectures will be given by Rev. Florence Buck, whose subjects will be: (1) The Bible as a Source-Book for Religious Education. (2) The Old Testament in the Liberal Sunday School. (3) The New Testament in the Liberal Sunday School. (4) the Use of Side-Lights on the Bible Narratives. (5) The Sunday-School Service of Worship.

As formerly, there will be on most of the days gatherings in the late afternoon under the trees or in the social room in Hunnewell Hall. On one of these afternoons Miss Mary Lawrance will speak on "The Art of Story-Telling," and on another on "The Trained Parish Worker and Superintendent." On two or three other afternoons Rev. William I. Lawrance will hold conferences on "Methods and Materials in Sunday-School Work." At various times, as may prove convenient, those interested will be brought together under Miss Lawrance's leadership for practice in telling stories, for the teaching of simple games and for folk dances to be used in developing social life among our young people.

Each evening during the session of the school there will be a lecture or entertainment provided by local workers and ministers within the range of the Meadville Conference.

The Isles of Shoals Summer Institute

The Summer Sunday-School Institute at the Isles of Shoals will be held July 14 to 18, inclusive, following immediately upon the general meetings in former years. There will be two lectures each forenoon, instead of three as formerly, each of these being followed by an opportunity for questions and discussion. The first course will be by Prof. Clayton R. Bowen, of Meadville, Pa., whose subjects will be "The Gospels in Present-Day Discussion." The other forenoon lecture will be by Prof. Margaret E. Cross, who will repeat on the first day the initial lecture given at Meadville and will again take up on successive days the specific lessons in the *Beacon Series* for discussion as to method and manner of presentation.

In the late afternoon of each day there will be a conference. The first three of these will be conducted by Rev. Florence Buck, who will take for her subjects "The Cradle Roll and the Home Department," "The Service of Worship," and "The Pupil's Share in the Teaching Process." On the two following days Rev. William I. Lawrance will conduct conferences, his subjects being "The Officers of the School at Their Best" and "The Meaning of it All." On Monday evening Mr. Lawrance will deliver a lecture on "The Outlook in Religious Education." On Tuesday, Wednesday and Thursday evenings there will be lectures by Dr. Franklin B. Dyer, Superintendent of Schools in Boston, Mass., who will speak on "The Teacher's Art." Friday evening will be devoted to entertainment, as formerly.

The Weirs Meetings

The meetings re-established last year at The Weirs will be continued this year and will be held August 3 to 10, inclusive. The program includes three lectures a day, one each forenoon, one in the afternoon and one at night. The forenoon lectures are under the auspices of the Department of Religious Education and constitute a course in religious education. On Monday, Tuesday and Wednesday Miss Lillian B. Poor, author of "Children of the Bible," will give three lectures, her subjects being, "Character Building Through the Story," "How to Choose Stories for

the Sunday Kindergarten" and "Methods and Aims of the Sunday Kindergarten."

On Thursday, Friday and Saturday forenoons Miss Frances M. Dadmun, Director of Religious Education in the Watertown (Mass.) School of Religion and Ethics, will speak, her subjects being, "The Bible and the Modern Child," "The Co-operation of the Pupil," and "Holding the Attention of the Class."

Department of Social and Public Service

In many churches Easter marks the beginning of the end of the activities of the season. This is particularly true of social work. Nothing new is undertaken, and the period which intervenes between Easter and the summer vacation is employed in bringing to a close the several enterprises in which a church has been interested. In Massachusetts, as has been noted in previous issues of WORD AND WORK, many of the men's clubs and smaller groups in a number of the churches have been actively engaged in securing the passage of the town tenement house act which was passed by the Legislature a year ago, and this work has continued until a late date.

A similar law designed for cities is now pending in the Legislative Committee on Metropolitan Affairs. It is very desirable that the members of the city churches who are interested in civic improvement should bring their influence to bear upon members of the committee by letters or personal interviews to obtain a favorable report. Should it be secured, it will then be necessary to urge upon Senators and Representatives the necessity of passing the Act and sending it to the Governor for his approval.

Social Service Bulletin No. 27 is on "Prisoners' Work," by Dr. E. Stagg Whitin, Secretary of the National Committee on Prison Labor. Hitherto the convict has been too often exploited for the profit of the individual, the State or the political party. Society is beginning to realize that the prisoner still has rights, although he is for the moment deprived of his liberty. The status of the convict is changing, and he is now being given an opportunity to prove himself a man. The sentiment is rising that instead of leaving him to himself, he should be taught a higher standard of citizenship and trained to take his place once more as a useful member of society. This movement is steadily gaining headway. States are refusing to sell the labor of their prisoners and are training them to habits of useful industry which promise the greatest help to the prisoners themselves. To-day we are in transition. As Dr. Whitin has pointed out, each community has its own problem of prison management to look after, its local graft to exterminate. It is for the best citizenship of these communities to stand firmly behind the constructive, sane endeavors of all high-minded leaders who are striving to bring in the better day. Dr. Whitin's article is important and should be read by everyone who is interested in the new penology.

The Women's Municipal League in Boston is about to publish a useful and valuable book, which deals with a subject that is already prominent in the public mind. The title is, "Opportunities for Vocational Training in Boston." It is intended to point out to young people the training schools and classes which will enable them to get the vocational education which they feel will best equip them for the business of life. These approved schools and classes, both public and private, are listed in the volume. Another val-

uable feature of the book is the list of suitable homes for students, such as the Franklin Square House, the Y. W. C. A. and other smaller homes. Also there are given the addresses of what are called organized opportunities for employment, which include approved employment agencies.

This volume will be found of great use to ministers, teachers and others who are constantly being consulted by young people respecting their work in life. It may be obtained at the office of the Women's Municipal League, No. 6 Marlborough Street, Boston, price $1.25.

Rev. William Sullivan in King's Chapel

A visit which aroused great interest among Unitarians of Boston during the past month was that of the Rev. William Sullivan of Schenectady, N. Y., to King's Chapel. Mr. Sullivan spoke in this church for five consecutive days, and despite the fact that all but one of the days were rainy, the congregations which gathered to hear him filled the Chapel. His opening sermon was on Sunday, April 13, at the regular morning service of worship. The other addresses were delivered on the next four days at the noon-time services of devotion, which have been a feature at the Chapel during the past winter. It is interesting to note, as an indication of the useful place in our denominational life which these services fill, that the largest congregations to hear Mr. Sullivan were those at the week-day noon hour. These services, which were begun January 1, will be continued until the meetings of Anniversary Week are begun.

This man, reared in the Catholic church and taking upon himself the vows of the Catholic priesthood, comes to the Unitarian fellowship for freedom of utterance and satisfaction of his deep spiritual nature. He speaks to men and women in the most persuasive and compelling manner of the things of God and the spiritual life, applying them most aptly and pointedly to the economic, social and industrial conditions of our day. His word is clear and strong; his religious feeling is restrained, yet persuasive and wholesome; and his personality is most winning and inspiring. Men and women came day after day to hear this brave young priest, and to follow him in his moral and religious leadership.

Department of Foreign Relations

The heads of the departments of the American Unitarian Association are always very busily occupied as the month of May approaches with preparations for the Anniversary meetings of the Unitarian Association. Their work for the year has to be carefully and concisely reported in the department reports, and they naturally feel a sincere interest in the success of the meetings themselves.

So far as the work of the Department of Foreign Relations is concerned, the secretary is steadily engaged in promoting the great International Congress at Paris, July 16 to 22, with increasing promise of a large and successful meeting. The program will be published in full before long in our denominational organs, and has already appeared in an eight-page circular, which can be obtained on application at the Unitarian headquarters. The European excursions which have been organized by this Department in connection with the Paris meeting are proving quite attractive. One hundred and thirty-five persons have already enrolled themselves, and there is room still for fifteen or twenty more. The European party has received a cour-

teous invitation from Sir Edwin and Lady Durning-Lawrence, distinguished members of the Unitarian body in England, to a reception to be held at their house during the stay of the party in London. This is the house which was occupied by Gladstone during the closing years of his life. In the evening the London Laymen's Club has in mind some hospitalities the nature of which has not yet been fully determined. The Liverpool Unitarians have also arranged for a reception at the Royal Institute, on arrival of the good ship "Teutonic" in Liverpool. Some eighteen ministers will accompany the party, so that means of spiritual grace will not be lacking. These clergymen will be heard in various pulpits in London during the Sunday which they are to spend in the world's great capital. The committee regrets to have to announce a change in the travel plans, occasioned by the postponement of the sailing of the S. S. "Teutonic" from Montreal, from the 28th of June to the 1st of July. This will necessitate a slight change in the itinerary of the party in England. The English Lakes will be omitted, and the trip be made directly from Liverpool by special train to Edinborough and the Scottish Lakes. There will be a corresponding rebate in the cost of the excursion.

The secretary of this department will publish in the "Christian Register" for May four articles setting forth the motive, the message and the methods for the extension of Unitarian Christianity in foreign lands. This paper has been given before various Unitarian conferences and other gatherings, and is now to be printed for wider circulation. The attention of all interested in the promotion of our cause in foreign countries is requested to these articles, in which an attempt is made to at least indicate the lines on which Unitarian foreign missionary work is possible and urgently required at the present day.

Another feature of interest in the work of the Department is the circular which it has prepared setting forth the desirability of acquiring a copy of the famous picture, "Francis David at the Diet of Torda, Hungary." We give elsewhere a copy of this circular, which explains itself, and commend it to the interest of the liberal churches of the land.

Department of Comity and Fellowship

Forty years ago the announcement of a meeting of the Free Religious Association of America in the columns of a Unitarian journal would have aroused considerable hostile criticism. It is a mark of the progress of ideas and of good feeling since that time, that we are able to-day to print in this strictly denominational journal a forecast of the Forty-sixth Annual Meeting of that Association, which is to take place in Ford Hall, May 23d, ensuing. The program will be as follows:

10 A. M.

I. President's address: "A Rebirth of Religion," Rev. C. W. Wendte, Boston.

II. Four addresses on "A Religious Program for To-day."

1. A reverent revision of the old, and joyous acceptance of New Truth, Rev. G. J. Smart, Pastor Congregational Church, Newton Highlands.

2. A predominant emphasis on social ideals and endeavors, Rev. Edward Cummings, Boston.

3. A stronger sense of personal responsibility, Rev. Woodman Bradbury, D. D., pastor Baptist Church, Cambridge.

4. A deeper spiritual note, Rev. Wm. Sullivan of Schenectady, N. Y.

At the Festival, 1 *P. M.*

Rev. Paul Revere Frothingham presiding.

General topic: "The Forward Look." (Ten-minute addresses.)

1. In Philosophy, Prof. Edwin D. Starbuck, Boston.
2. In Ethics, Prof. George Clarke Cox, Amherst.
3. In Literature, ———.
4. In Social Movements, Rev. D. Roy Freeman, Braintree.
5. In Woman's Uplift, Prof. Miss Emily G. Balch, Wellesley.
6. In Race Progress, Mrs. Hunton, Philadelphia.
7. In Politics, Hon. Joseph Walker, Brookline.
8. In International Relations, Rev. Frederick Lynch, New York.

This program is also an evidence of the change that has taken place in the Free Religious Association. Formerly the general tone of its meetings was critical rather than constructive. It dealt in negation quite as much as in affirmation, and its voice was often heard in protest against beliefs and conventionalities which were dear to the Unitarian heart. There is not a topic on this program which would not be gladly accepted by any Unitarian gathering as indicative of its general purpose and aim. This shows how far we have traveled and also by what a larger and more reconciling spirit we are animated.

Francis David

The American Unitarian Association has ordered from the publishers in Budapest a number of copies of this beautiful engraving, with an inscription in English, and has them on sale for the Unitarian parishes or private purchasers who may desire them.

This engraving is an admirable reproduction (36 by 48 inches) of the original picture painted by the Hungarian artist Koeroesfoei-Kriesch Aladar by invitation of the Town Council of Torda when Hungary, in 1896, was preparing to celebrate its one thousandth anniversary.

The incident which the picture commemorates lights the close of the great Reformation days somewhat as Luther's deed at the Diet of Worms lighted their beginning. This appeal for religious tolerance and the equal rights of all the churches of the land, made by Francis David, the first bishop and virtual founder of the Unitarian churches of Transylvania, led to the earliest legislation in Christian history in behalf of religious freedom and toleration. As such it was an event of profound religious significance, and Francis David is a heroic figure in our Unitarian annals who well deserves to be recalled and cherished. No picture with greater fitness can hang on the walls of Unitarian parish houses and parsonages to symbolize the contribution which the liberal faith has made to Christianity.

The engraving itself, safely rolled, will be sent, post free, to any address for $6. Address the "Publication Department, American Unitarian Association, 25 Beacon Street, Boston, Mass."

News Items

The Flood Fund.—Many churches and individuals have contributed to the fund for the relief of the sufferers in the Middle West. The situations at Dayton and Marietta, Ohio, and at Wheeling, West Va., will be especially benefited by the contributions of the Unitarian churches, and our own movements in those places will thus be fortified against great injury or utter collapse.

May Meetings.—The program for

Anniversary Week has been prepared, and will present many great attractions. On Monday night a platform meeting will be held in Arlington Street Church. The general subject will be "The Call of the Hour to Protestant Christianity," and the speakers will be Dr. George A. Gordon of the New Old South Church, Boston; Dr. Lee S. McCollester, Dean of the Crane Theological School, Tufts College; and Dr. Samuel A. Eliot, President of the American Unitarian Association. At the business sessions on Tuesday, in Tremont Temple, speakers from the North, the West, and the South will make addresses of twenty minutes each. The Hon. William Howard Taft, ex-President of the United States, will preside at the Festival.

The Quiet Day.—On Tuesday, April 22, the third annual "Quiet Day," was observed at the First Parish in Brookline. These "quiet days," which have met so cordial and sympathetic a response from the ministers, were inaugurated in order to give our ministers an opportunity to unite in the worship of God and "to share together the deep and lasting affirmations of our faith."

About seventy men gathered in Brookline and began the day in an observance of the Communion. The service was conducted by the minister of the church, Rev. William H. Lyon, D. D. There followed a service of worship led by Rev. A. M. Rihbany and a most stirring and inspiring sermon by Rev. William Wallace Fenn, D. D.

After strolling about the lovely region in the neighborhood of the church, the men gathered again in Peirce Hall and partook of a delightful luncheon, served by the ladies of the parish. The day's exercises came to an end with an organ recital given by Mr. Joseph Carleton, at the conclusion of which prayers were read by Rev. Laurence Hayward.

The genial warmth of the day, the beauty of the church, the simplicity and dignity of the services, the vigor and power of the intellectual and spiritual message of the preacher, and the pervasion of fellowship made the day a rich and memorable one.

Nashua, N. H.—The Rev. Manley B. Townsend has organized a troop of boy scouts. At the present time they are making excursions into the country for the purpose of nature study and woodcraft. Mr. Townsend is the leader.

Los Angeles, Cal.—The Rev. E. Stanton Hodgin, of the First Unitarian Church, has been giving a series of lectures on Wednesday evenings, upon the general subject, "Influence of the New Testament Teachings Upon the World's Civilization."

North Bend, Ore.—An interesting movement, under the superintendence of Mrs. George Hazer, has been contributing a great deal to the public spirit and the mutual service of the place. During April and May the subject treated was "Teaching Democracy to Children: First, at Home; Second, in School." Although no Unitarian church is located in North Bend, Mrs. Hazer is accomplishing much along parallel lines.

Wheeling, W. Va.—Great losses from the flood have been incurred by the members of our Unitarian church in Wheeling. Many of them lived upon the Island, which was entirely under water. This misfortune has dealt a very decided blow to the progress of the church building enterprise, but from the fund raised in behalf of

the sufferers from the flood this loss will be partly overcome by contributions from the American Unitarian Association.

Dayton, Ohio.—On April 11th the First Unitarian Church held its first meeting after the flood at the residence of Dr. Troward Marshall. The events of the preceding weeks were reviewed, and plans were discussed for relief work and for the future of the church. This society, though small, has taken a leading part in the work of rehabilitation, and as a society is profoundly grateful for all the sympathy and aid which has been rendered by the sister churches of the denomination.

Youngstown, Ohio.—The Rev. H. H. Burch, pastor of the First Unitarian Church, recently lectured upon "The Methods of the Spiritual Kingdom." Mr. Burch will represent the Middle West at the business meetings of the Association during Anniversary Week.

Flatbush, N. Y.—At the annual meeting of the Unitarian Church the various reports showed a substantial progress for the year. Thirteen hundred fifty-five dollars has been raised for an organ fund, and instructions were given to the trustees to purchase an instrument as soon as the balance has been pledged.

Seattle, Wash.—Reports from all over the country indicate that on Easter Sunday our churches were generally well filled, if not crowded, but no report is of greater significance than the one received from Seattle, where the church was packed and over one thousand dollars given to meet a small deficit in the treasury.

New Orleans, La. — At the First Unitarian Church Professor White of Tulane University gave a lecture upon "Some Glimpses of the Real Revolution of '76."

Keene, N. H.—We notice in the CALENDAR of the Keene Congregational (Unitarian) Society one paragraph which ought to be printed and hung in the vestibule of every Unitarian church. It runs as follows:

"It would materially help to give the right atmosphere for worship if the people generally could arrive a few minutes earlier than is now customary, and if there invariably could be silence in the church after the voluntary begins."

Lowell, Mass. — Rev. George C. Wright, of the ministry-at-large in Lowell, recently completed twenty-six years of service in that city. In the newspaper account of the observance of this anniversary the opening sentence is worthy of notice.

"At this time, when women's clubs and various societies are making a scientific study of charitable work, and noted speakers are devoting all of their time to lecturing upon that subject, it is interesting to know that Rev. George C. Wright has just rounded out twenty-six years as a social worker. In this society four thousand cases are handled each year, cases which are sent to this agency from practically every parish in the city."

National Alliance of Unitarian and Other Liberal Christian Women

Headquarters: Room 10, 25 Beacon Street, Boston, Mass.
Office Hours 9 A.M. to 5 P.M.

Miss EMMA C. LOW, *President*
153 State St., Brooklyn, N. Y.

Mrs. LUCIA CLAPP NOYES, *Treasurer*
11 St. John St., Jamaica Plain, Mass.

Mrs. EMILY A. FIFIELD, *Rec. Sec.*,
77 Morton Road, Milton, Mass.

Mrs. ROBERT H. DAVIS, *Cor. Sec.*,
226 Windermere Ave., Wayne, Pa.

Emily A. Fifield

As her colleague and intimate co-worker in the cause which binds us all together, I would add to the tributes already paid to her memory, my own appreciation of the life and services of Mrs. Fifield.

Her own state, and especially her own city, Boston, has known of her active interest in educational and philanthropic work, but to-day every Alliance woman in the country is mourning her loss, for her name more than any other was a familiar one to all. Identified from the beginning with the Women's Auxiliary Conference, and instrumental in its change to the National Alliance, she gave her most devoted time and consecrated love to the furtherance of its objects. As Recording Secretary of these two organizations for nearly thirty years, it was more than the faithful service in keeping records of the meetings that she gave; hundreds of personal letters of explanation, encouragement and sympathy went all over the country to our Unitarian workers. Was there a weak or troubled branch, a discouraged minister or a disaffected group anywhere, it was many times Mrs. Fifield's word that gave it new life and hope. Hers was such a cheery nature, always looking on the bright side! No one could be in touch with her and be a pessimist. So sure was she of the importance of the service we could render the world, that she felt that Unitarianism could not and must not "die out," and she rejoiced in its growth in other countries as well as in our own. Our English co-workers especially will feel a great loss, now that her interest, so often shown in friendly and cordial messages, can no longer be expressed.

Her bright editorials and wise suggestions will be missed from the pages of WORD AND WORK, and every Alliance woman should have seen Mrs. Fifield at her desk, to have realized the time and patience necessary each month to prepare the reports for publication.

She gave herself with unsparing devotion to each duty as it came, and although in recent years she had made no long trips, and had visited the branches less frequently, in the earlier days no meeting which she could attend was complete without her presence and her words of encouragement, always an incentive to greater fidelity.

How we of the Board shall all miss our dear friend! How can we go on without her, who so cherished our Unitarian traditions as a sacred trust, and without her wise counsel, always given with the best interests of the cause at heart!

Let her own words be our inspiration: "This great religious organization of ours asks the best service that is in us, our heads, our hearts, our self-consecration."

MARY B. DAVIS.

Mrs. Fifield's daughter wishes to express her grateful appreciation of the many kind letters sent by the branches and the widespread sympathy extended.

Board Meeting

The Executive Board met in Cleveland, Ohio, on April 11th, 1913, with seventeen members present from New Hampshire, Massachusetts, New York, New Jersey, Canada, Michigan, Ohio, Illinois, Missouri. Guests from Dayton and Toledo and about seventy-five members of the Cleveland Alliance were in attendance.

Miss Low spoke in fitting words of the loss sustained in the death of Emily A. Fifield, which occurred on April 2. A committee was appointed to offer at the annual meeting resolutions of appreciation of Mrs. Fifield's service to the Alliance.

Mrs. Atherton was elected acting secretary.

Miss Mary J. Rogers has been made a life member by the West Newton branch.

The name of Mrs. Walter R. Davis has been placed In Memoriam by the Newton branch.

A new branch was reported at Norfolk, Va. The secretary is Mrs. Charles Norseworthy, Redgate Apartment, Norfolk.

The new leaflet on Programs for Alliance Study may be obtained on application to the National Alliance, 25 Beacon Street, Boston, Mass.

The Committee on Appeals hopes to see the list of appeals completed again this year before the annual meeting. This will mean a prompt and generous response from the branches.

The Southern Missionary report told of the visits of Rev. Margaret B. Barnard and Miss Low in the North Carolina circuit. Rev. Alfred Manchester accompanied by Mrs. Peterson and Mr. McHale went through the Florida circuit, finding great interest everywhere. At Mt. Pleasant a chapel is to be built, the Gibson Memorial Chapel, in recognition of the valuable service of Rev. J. C. Gibson, pioneer preacher of Unitarianism in this part of Florida. It is thought that friends may wish to contribute to this memorial.

The committee recommends the reappointment of the three ministers, Mr. Cowan, Mr. Key, and Mr. McHale, for the coming year.

The Committee on College Girls has issued a letter telling of the formation of a local Boston committee prepared to assist young women from Unitarian families to find suitable boarding places in Boston, where the student population has increased so rapidly in the last few years.

The first meeting of the International Union of Liberal Christian Women will take place in Paris, July 17, 1913. Let all note the date.

The Alliance will soon have a badge by which members may recognize one another. A sketch of the design will be shown Anniversary week.

Mrs. Sherman of New Bedford was declared elected a Director of Mass.

Reports of unusual interest were received from the Western Vice-President and Directors.

After a dainty luncheon, Mr. Simons welcomed the visiting Alliance women. A musical program of exceptional merit and charm was rendered. Miss Low spoke of her southern trip, dwelling particularly on the new movement at Norfolk. Mrs. Davis told of her northwestern trip. Mrs. Marshall spoke of the suffering at Dayton, the response to the call for aid, the noble exhibitions of heroism and manhood, and drew a hopeful picture of human progress as shown forth in the midst of disaster and tragedy.

Reports from Western States

Cincinnati reports all activities of the church under the direction of the Alliance. Unity Branch, without a church, is doing Post Office Mission

work, and some charity work. Cleveland reports the most successful year on record. The Director writes: "It would be impossible to have a better spirit of helpfulness anywhere than that shown by the happy association meeting here every week." Dayton has accomplished much along social service lines. Lakewood Alliance, still seven strong, dressed many dolls for the poor, at Christmas, and some for the Cleveland Branch. Marietta beside contributing an unusual amount to the home church, has answered appeals and given to the Sunday-School Society. Toledo has had a satisfactory year, which will close with the entertainment of the Western Conference. Unitarian literature has been placed in the Toledo hotels and railroad stations. Youngstown branch pays $5.00 weekly for church advertising purposes, has given to Proctor Academy, Potter Place and put aside some money for building fund.

Five of the Michigan churches have been without ministers for several years and in these the interest seems to wane more and more each year. The Ann Arbor Branch continues its weekly meetings with literary programs. It is very grateful for the contributions received for the Parish House. The secretary of the Brooklyn branch writes: "We do as much missionary work as possible with our limited means. Our problem is to devise some way to support a pastor. We have not had a service for more than a year." Detroit has contributed $25.00 to Southern Circuit, and the same amount to Ann Arbor. The branch divided itself into groups of ten members. Each group chose its own method of raising money, by soliciting, sales, luncheons, etc. The Grand Rapids Holland Church Branch has increased its membership to 100. In the early summer they served coffee after the Sunday service, for a ten-minute social gathering. Contributions have been given to the American Unitarian Association and the Western Conference. Jackson still keeps up its Alliance interest, holding meetings whenever there is any business to transact. Kalamazoo has had a progressive and satisfactory year. The Onsted branch, with only three dependable working members, finds the outlook discouraging at times. They hold an anniversary at the church with program the first Sunday in August each year.

The Hobart branch raises most of its money by sewing. The Indianapolis branch, beside aiding its own church and Sunday school, responds to requests from other churches and charitable organizations. It is "at home" every Thursday to all friends.

"The various branches of the Alliance in Illinois report encouraging progress and show a spirit to do all they can for the growth of Liberal Religion. Where Junior Alliances have been formed they are beginning to work, and are in training to fill large places.

In several cases where the church has been without a minister the Alliance has kept up its meetings and cooperated with various organizations for the good of the community. They have carried on the social life of the church, so when a minister is found he will have a body ready to work with him. The Chicago branches have used their energy in social service. The Alliance of the Swedish church assumed the burden of the expense of services after the American Unitarian Association withdrew its financial support, and the other branches are doing what they can to help. The Alliance of the First Church of Chicago has served luncheon on alternate Tuesdays, following which was one of a series of

lectures on the Old Testament by Mr. Pulsford. The branch of Unity Church has had personal experiences of travel by its members. Dr. Rowena Morse Mann, pastor of the Third Church, gave a course of lectures on "The Significance of the Italian Renaissance," under the auspices of the Alliance. The Evanston branch is alive to its opportunities and gives a helping hand to the church and other good works of the town. The branches at Buda, Sheffield, Moline, Geneva and Hinsdale are having their meetings regularly and contributing financially and socially to keeping their churches together until ministers are found to take up the leadership. At Geneseo Mrs. Miller still keeps up the Post Office Mission work, which reaches back over forty years, and extends all over the United States."

Another director writes: "I have had short reports from most of the branches, but they are full of life and interest." The branch at Bloomington, with only 21 members, is doing good social work. The Quincy branch has contributed to the support of a local organization which has for its object the furnishing of clothing and warm luncheons to poor children in the public schools, and has answered requests for fairs. The two Alton branches, while separate organizations, work together in the church activities. As there is no resident minister at Kansas City, much extra work and responsibility devolves upon the Alliance. The branch at Unity Church, St. Louis, has had a literary program, the subject being "The Gentleman and the Gentlewoman in Fiction." The Society is in a vigorous condition and has shown a steady growth from the beginning of the year. The Eliot Branch, Church of the Messiah, St. Louis, reports a successful and encouraging year. The general topic for its meetings has been "Newer Problems in Child Welfare." It has appropriated money for National appeals.

"The Women's Alliance of the First Church of Duluth is in word and deed the most helpful organization of the church. The women, one and all, consider themselves the mothers of the church, and as such its welfare is to them paramount." Mr. Norman has been reading to the Hanska branch a new book in Norwegian, on "The Mental Conflicts in the Early Church." The past year has been one of the most successful years in the history of the Alliance of the First Church of Minneapolis, regardless of the fact that the church was burned last April.

The members of the Kenosha branch are all active workers for the church and Alliance. The Wisconsin Associate Alliance has been entertained by the Madison branch this year. Two receptions have been given to University students. Articles donated to fairs, and contributions of money made to both charitable and religious organizations. The Milwaukee branch has enjoyed a miscellaneous program. Much philanthropic and educational work has been accomplished.

The Davenport branch aims "to further the social activities of the church, the Sunday-school work and to awaken interest in any or all of the church functions."

Humboldt has raised a large sum for the home church, subscribed to the Unitarian Pension Fund and to the chapel at Orlando, Florida. Iowa City holds monthly meetings and raises money for home church. Keokuk Alliance has held forty-five meetings during the year. All members are expected to take part in the program. Sioux City holds weekly meetings, and has a miscellaneous program which is printed.

The Wichita branch is doing fine

work, as it always does. It pays for the church music, and is doing good Post Office Mission work. The Topeka branch is reported as inactive at present. It made a brave effort to keep up the church, and hopes to renew the work in the fall. The Lawrence branch is working harmoniously. The annual reports show that it has reason to be proud of its success.

The branch at Lincoln pays for the church music and has pledged $500 toward a fund for the purchase of a pipe organ. The society at Omaha has decided to give up all activity for the present.

Massachusetts Reports—Continued

Montague ladies are indefatigable in working for their church. The completing of a new parsonage and the coming of a new minister and his family have given the society renewed energy and hope. In Northfield the secretary says: "We have been without a minister this winter, but each member has seemed to feel a deeper responsibility." Northfield has a Junior Alliance. Rowe has been doing faithful work, not only for the church, but to aid the social life of the town. The Warwick branch gratefully acknowledges the receipt of $250 from various branches in response to its appeal for aid in making needed repairs on its parsonage.

In Athol the society is planning to rebuild its church, and the branch is working faithfully to that end. A Junior Alliance has been studying "Unitarianism," largely through Alliance lending papers. Berlin devoted one meeting to the reading of the Manual. The ardor and enthusiasm of the Fitchburg branch never flags. At a neighborhood meeting Mrs. Guild, Dean of the Tuckerman School, explained its purpose and work. In Gardner the members are chiefly occupied in working for their church. The branch is divided into four divisions for raising money. A Junior Alliance has been recently formed. Leominster does excellent work along all national lines.

The annual meeting for the election of officers and other business will occur at the South Congregational Church, Boston, on Wednesday, May 21st, 1913, at 10 a. m. Special attention should be paid to the choice of delegates in accordance with the by-laws. If the membership has increased since the Manual appeared, and the branch is entitled to another delegate, word should be sent to 25 Beacon Street, and the additional credentials and ballots will be forwarded. If, on the other hand, the number of members is less than when last reported and the branch is not entitled to so many delegates, it is requested that such facts will be made known and the credentials returned. Secretaries will not forget to sign their own names when they make out the credentials. Delegates will not forget to bring their credentials to the meeting. Those at a distance who cannot attend may send their ballots properly marked, together with their credentials, and these will be counted if received in time.

The whole ballot is to be voted by each delegate. It is not a sectional ballot, but national.

No one but a national member is eligible to serve as a delegate. But a branch may make any woman a national member by itself paying the balance due over the local fee.

The committee on change of name will report whether it seems best to keep the word "National," or to substitute another, like "International" or "American," or "General," or to have the name "The Alliance." Delegates should be prepared to vote on this question.

The public meeting will be held on Monday, May 19th, at 2.30 p. m., in the South Congregational Church. The subject will be "The Spirit of Youth." Dr. De Normandie will conduct the opening devotional service. Rev. Edgar S. Wiers will speak on "Youth and Religion." Miss Laura Donnell will tell of the Junior Alliance. Rev. Anna Garlin Spencer will give an address on "Youth and Morals."

At the close of this meeting all are invited to an informal reception to Miss Low in the parlors of the church.

Since the last Board meeting a new branch has been formed at University Unitarian Church, Seattle, Washington. The secretary is Mrs. E. G. Will, 4744 12th Ave., N. E.

It is strongly urged upon Alliance women who go abroad this summer that they look up and attend, if possible, the churches of the liberal faith. The claims of sight-seeing, and very properly the services in the great cathedrals, should not prevent visits to Unitarian places of worship. Such visits give pleasure and encouragement to these small congregations, and are even more helpful to Americans in promoting a better understanding and a more intimate and cordial sympathy. The Unitarian headquarters in London is on Essex St., Strand, easily reached from all parts of the city. The Secretary is Rev. W. Copeland Bowie, and a welcome is assured. Mr. Bowie will give information as to the different London services, but most visitors will find the Rosslyn Hill Chapel at Hampstead, Rev. H. Gow, the most convenient. Miss Helen Herford, the efficient organizer in the British League, which corresponds to the National Alliance, can usually be found at this church. Attention is also called to the chapter in the Unitarian Year Book for 1912, p. 146, for full and instructive information in regard to the foreign churches, with addresses. Other addresses of interest to Alliance women include those of Signora Santoro, 44 Viale Margherita, Florence, Italy; Miss T. Van Eck, Pamona, Oestgeest, Leyden, Holland; Miss M. B. Westenholz, Folehave, Hoosholm, Denmark; Frau Munnick, Wagner Strasse 10, Cologne, Germany, and of Prof. Bonet-Maury at 32 Rue de Bac, Paris. The Essex Hall Year Book, price one shilling, is full of information of interest to the Alliance traveler in Great Britain.

Appeals stand thus:

Farmington, Maine, for a parsonage	$153.00
Memphis, Tenn., for repairs and furnishings	155.00
Montego Bay, Jamaica, for a church	112.00
Ridgewood, N. J., for a parsonage	104.00
Summit, N. J., for a church	134.00
Flushing, L. I., furnishings	197.00
Ann Arbor, Mich., for parish house	111.00

The next annual meeting of the Executive Board will be held at 25 Beacon St., Boston, on May 16.

Young People's Religious Union of the Unitarian Church

Headquarters; Room 11, 25 Beacon Street, Boston

REV. DUDLEY HAYS FERRELL, *President*

Miss GRACE R. TORR, *Secretary* Mr. O. ARTHUR MCMURDIE, *Treasurer*

Board of Directors Monthly Meeting

The ninth regular monthly meeting of the Executive Board of the Young People's Religious Union, postponed from April 1, was held in Room 11, 25 Beacon St., Boston, Mass., on Wednesday afternoon, April 9, 1913, at half past two o'clock.

President Ferrell presided and there were present: Mr. Beatley, Miss Cline, Mr. Ives, Mr. McMurdie, Miss Simmons and the secretary.

The secretary's minutes of the last meeting were read and approved as read.

The bills were next presented.

VOTED: That the bills be paid.

The secretary read her report for the month of March.

VOTED: That the report be accepted.

The secretary reported, for the Annual Meeting Committee, that Rev. Sydney B. Snow, of King's Chapel, Boston, had accepted as one of the speakers for the evening meeting.

VOTED: That the Board accepts the report and allows the committee to continue its labors.

Miss Simmons reported that the Union-at-Large had sent out 68 copies of WORD AND WORK, accompanied by an Easter tract, as already mentioned by the secretary in her monthly report for March.

VOTED: To accept the report.

The president reported the Policy Committee as busy on the recommendations for the Annual Meeting and as being ready to welcome suggestions.

VOTED: That the secretary be asked to write to other young people's organizations for the methods they are using to keep the bond between the young people's society and the central body strong.

The treasurer made his report.

VOTED: To accept the treasurer's report.

The treasurer made an additional report of the financial standing and the outlook. The financial situation was discussed at great length.

VOTED: That this report be accepted.

The Committee appointed to discover a Chairman for the Fair, reported and suggested the name of Miss Emily J. Cline of Dorchester, Mass.

VOTED: That the report be accepted.

Miss Cline made a few remarks in accepting the position, appealing for help and co-operation.

Mr. McMurdie made the suggestion that it would be well to write to every director, notifying him that Miss Cline had consented to act as Chairman, with the understanding that she was to have the assistance of every member of the Board.

As there was no further business,

VOTED: To adjourn.

GRACE R. TORR, *Secretary.*

Annual Meeting

The seventeenth annual meeting will take place in the South Congregational Church, Boston, Mass., on Thursday of Anniversary Week, May 22. In the afternoon at two o'clock the annual business meeting with reports, etc., will be in order, followed by a reception in the parlors from five

to six o'clock. Each society, having paid its annual dues, is entitled to the three voting delegates at the business session. After the reception there will be a social hour with refreshments, provided through the courtesy of the Boston Federation.

At half past seven, the usual public evening meeting will be held in the church auditorium. This will consist of a devotional service led by the president, Rev. Dudley Hays Ferrell, with music by a chorus from the Boston Federation in charge of Mr. William Weston of Quincy. The speakers of the evening will be Rev. Sydney B. Snow of King's Chapel, Boston, and Rev. Charles A. Wing of Concord, N. H., both of whom will choose subjects of especial interest to young people and their work in the church organism.

The Boston Federation, through its Hospitality Committee, offers entertainment for Thursday night to delegates who find it impossible to return home. Replies to its invitation should be sent as soon as possible in order to facilitate this work.

Boston Federation Hospitality

The Young People's Religious Union will hold its annual meeting on the afternoon and evening of Thursday, May 22, 1913, at the South Congregational Church, corner of Exeter and Newbury Streets, Boston.

The young people of the Boston Federation of Y. P. R. U. extend a cordial invitation to delegates from out of town, who come to Boston for this meeting, to the hospitality of their homes on Thursday night.

We ask that all delegates who wish entertainment will send their names and addresses to Miss Grace R. Torr, 25 Beacon Street, Boston, Mass., before Wednesday, May 14.

The services of several of our Boston Federation young people will be at the command of delegates who register at 25 Beacon Street, Room 3, on Thursday morning.

A luncheon will be served at the Bulfinch Place Church, and directions as to reaching the church and the South Congregational Church will be given at headquarters.

A reception to the officers of the Y. P. R. U. will follow the afternoon meeting, and supper for the delegates to the afternoon meeting will be served at six o'clock.

Let us all co-operate to make this year's gathering the most successful ever held.

Cordially yours,

DONALD R. MCAFEE,

Chairman of Hospitality Committee for the Boston Federation.

Life Memberships

208 is the number of our latest addition to the Life Membership list,—Miss Maud E. Magoun, of East Bridgewater, Mass.—Miss Magoun having been made a Life Member at the last meeting of the Pilgrim Federation.

Eighth Biennial Bazaar

Plans for the fair, that brings us all together to work for a common cause once in every two years, are already being shaped and considerable progress noted. Notices have been sent to all the unions and young people's societies, asking their help and hearty co-operation. We shall be pleased to see the responses to these communications prompt and enthusiastic.

Miss Emily J. Cline of the Nathaniel Hall Society, connected with the First Parish of Dorchester, Mass., has accepted the chairmanship, and anticipates the cordial support of all loyal Unitarians, young and old. Miss Cline served as secretary of the last biennial

fair and comes to the work with a keen appreciation of its responsibilities and difficulties. She would be pleased to consult or advise any individual or union desirous of helping the fair or of procuring information regarding it.

As the fair is to take place next fall, at the Hotel Vendome, on Thursday, Friday and Saturday, November 6, 7 and 8, it may seem full early now to begin preparations; but it must be remembered that many of our young people's societies are widely scattered, outside of New England, and it takes time to gain their interest through letters. Then, too, several of the societies adjourn their meetings in the spring until late fall, so it is the part of wisdom to be forehanded in this matter and bring the fair to public notice rather earlier than otherwise we should have deemed necessary.

Nine tables are taken thus far, and it is expected that several more will be arranged for within the next few weeks. Those taken are the Bag and Basket, Doll, Fancy, Flower, Household, Life Members, Mystery, Preserves and White Tables.

As usual money and volunteers will be needed. We cannot have too much or too many of either. The fair, two years ago, netted about $1,800. We ought to exceed this sum next November. We must do better than ever before. Think this over and decide where you will put *your* energy and enthusiasm.

Anyone wishing to take charge of a table or to help in any way, will confer a favor by writing to the secretary of the Young People's Religious Union at 25 Beacon Street, Boston, Mass., or to Miss Emily J. Cline, 56 Magnolia Street, Dorchester, Mass., notifying her of the same.

Student Assistant Work

The following reports of our student assistant work in these two college towns of the Middle West may be quite apropos just at this time:

Iowa City, Iowa.—"I send you a 'testimonial' as to the great help which my student assistants have been to me. Mr. Garfield, my assistant for the boys, keeps a record of the church attendance, finds out the names and addresses of all students that come. This allows of my knowing whether they are stray visitors or likely to be permanently interested. He likewise arranges the Y. P. R. U. programs and socials, is always present to make new students feel at home. He calls on any that I wish, although I usually prefer to do this myself. He keeps a list of students, mails them the monthly CALENDAR, on which are his name and address, so that students who do not care to see me sometimes go to him. Miss Elliott, my other assistant, keeps in touch with the girl students. She has persuaded them to co-operate with the Alliance ladies in giving sales and suppers. She has them at her home, being a resident of Iowa City. She attends all Y. P. R. U. meetings to help welcome strangers, introduces them to me, often tells me how they like the church and service, and has indeed given me many suggestions which I have been exceedingly glad to follow. I feel very proud and thankful to think that I had some influence when I was on the Board, in getting the appropriations voted, which first action has been continued."

Lincoln, Nebraska.—"The results of our work among the students has been very encouraging thus far this year. We have between fifty and sixty students, who feel to a considerable extent identified with our organization—eleven of them being members—and there are on an average

about twenty-five to thirty students present every Sunday. Besides these, a number of students stray in casually once or twice during the year, and the latter probably have a rather more accurate conception of what our society is after the service than before. The total number of young people with whom we are coming in contact is quite a little in excess of that of any previous year.

The money contributed by the Young People's Religious Union is divided between two student assistants, Clark Dickinson and Elizabeth Hyde; the former working among the young men and receiving $100, and the latter among the girls, receiving $50. They are both juniors in college. This is the third year of Mr. Dickinson's employment in the same capacity, Miss Hyde's second. They make it their business to invite students to church, and to make those who come acquainted with each other and with our city members. They have charge of the young people's party, which is held on the first Friday evening of every month at the minister's house, which party is attended by from twenty to forty young people, depending on the number and strength of other attractions on the same evening. The social amalgamation of young people interested in our religious point of view presents some difficulties, owing to the rather elaborate scale on which University society is organized. The fraternity and non-fraternity people, who have comparatively little social life in common in the University, are not quite sure about each other's attitude in our group, and there is considerable timidity to overcome on all sides. The only thing necessary to understanding is acquaintance, which we promote as fast as possible.

There is a large group of Bohemian young people in the University, who are organized into a 'Komensky Club,' the girls of which room for the most part in one house along with the lady instructor of Slavonic languages. The latter is a loyal and devoted member of our church, and does all she possibly can to induce her protegées to attend our services. They are practically without exception very quick-witted, keen, clever and in many cases talented young folks; and as they have but little or no religious prejudice when they come here, owing to Roman Catholic persecution in their parents' Fatherland, we experience no great difficulty in interesting them in our organization. The results of our endeavors with this group are indeed very gratifying.

Our young people's society, the Students' Liberal Religious Union, has meetings every Sunday after church service, and is addressed usually by some member of the University faculty secured for the occasion. Sometimes discussions are led by members of the class, but so far no great success has been achieved in getting all the members to 'talk back.' The average attendance at these meetings is from fifteen to twenty.

We are usually able to get free notices of our addresses in the college paper, and occasionally, when we have something special on the program, we buy some display advertising in it."

Dates to be Remembered

Thursday, May 22—Seventeenth Annual Meeting in South Congregational Church, Boston, Mass.

Wednesday, July 12—Young People's Day at the Isles of Shoals Summer Meetings.

Thursday, Friday and Saturday, November 6, 7 and 8—Eighth Biennial Bazaar at the Hotel Vendome, Boston, Mass.

Unitarian Temperance Society

REV. EDWARD CUMMINGS, *President*, Cambridge, Mass.
MRS. FRANK L. YOUNG, *Vice President*.
REV. A. D. K. SHURTLEFF, *Secretary*, Wayland, Mass.
CHARLES H. STEARNS, *Treasurer*, Brookline, Mass.

Better than Pensions for Mothers

Bills, in various forms, for the granting of pensions to mothers, have recently been introduced into the Legislatures of about one-third of the States of the Union. Many people doubt the wisdom of this movement, but it appeals powerfully to public sentiment. Such laws at best would be only palliative. They begin at the wrong end. If certain vicious and widespread conditions were changed there would be little or no necessity to pension mothers.

If something really effective could be done to abolish or materially lessen the Drink Curse, few mothers would need pensions. In a great majority of cases, had the husband abstained, the mother would never need help. In other cases, intemperate or defective children (made so by drink), accident or sickness or misfortune, due directly or indirectly to liquor, make help necessary.

Let us consider a concrete illustration: Nearly 50,000 arrests were made in Boston last year for drunkenness. Some were arrested more than once and many were unmarried. But it is fair to estimate that 15,000 were comparatively poor married men. In these cases, the spending of money on drink was an actual robbing of the family, preparing the way for outside help later.

But this is a very small part of the story. The man so arrested loses his wages for a time. Later he loses his job and becomes an intermittent laborer at smaller pay. His intemperance means more sickness which is expensive. This lessens the mother's earning capacity, for she must care for him. Children, for this and other causes incident to his habit, are kept from school and grow up with less capacity to help their mother. Many children of such parents are born defective in various ways—more sickly and therefore more costly to raise—also with vicious impulses which make them a burden rather than a help to their mother. The evil example of the father tends to degrade son and daughter so that the mother is worse off in after years than though childless. The money wasted on liquor compels the family to live in unsanitary and demoralizing conditions which entail sickness, death and troubles worse than death—all expensive. Sooner or later, continued drink leads many among these 15,000 husbands to crime, and then the mother is, indeed, driven into a corner.

These are only a few of the ways in which drink is wasting money and life and placing thousands of mothers where they need private or public aid. How many among the 15,000 wives of men arrested last year in Boston for being drunk will sooner or later be reduced to that situation no one can tell. Certainly a very large proportion. Our law makers fail to go to the root of the matter. Good people seem blind to the ravages of the saloon. Would it not be wiser to do more to prevent the evil condition just described? Mothers' pensions? Perhaps. But it would be a thousand times better to destroy the Drink Curse and so abolish the need. Abstinence for husbands is vastly better than pensions for mothers.

JOSEPH H. CROOKER.

5 TOURS TO EUROPE

in connection with the

World-Congress of Free Christianity and Religious Progress at Paris, July 16-22, 1913

Steamship **Teutonic**, from Montreal, June 28, 1913

Steamship **Arabic**, from Boston, July 1, 1913

Tour One. England, Scotland, France, Belgium.

June 28 by the "Teutonic," 10,000 tons, only Seven Days (but four days on the open ocean) from Montreal to Liverpool. Thence to English Lake District, Robert Burns's country, Glasgow, the Trossachs, Lochs Katrine and Lomond, Edinburgh, Warwick, Stratford-on-Avon, London, Dover-Calais to Paris (one week's stay,) Brussels, Antwerp. Sail by Red Star Steamer for Boston, arriving August 5. (This tour can be extended, at option, by any member of the party).

These tours include fares on steamships and railroads, accommodations at first-class hotels, free transfers of passengers and their luggage, liberal amount of carriage drives and local excursions, all necessary fees to servants, porters, etc., and the services of competent conductors from Liverpool on until arrival at the steamship dock in Antwerp. Also a full membership in the Congress, a copy of the printed report of its proceedings, and participation in its banquet and various congress excursions and courtesies.

Cost, 39 days' tour $275

34 days' tour per "Arabic" . . . $265

Tour Two. England, Scotland, France, Switzerland, Holland, the Rhine, Belgium.

By the "Teutonic" from Montreal June 28, or the "Arabic" from Boston, July 1, 1913. Route as per Tour One to Paris. Thence to Geneva, Chillon, Interlaken, Lauterbrunnen, Wengern Alp, Grindelwald, Brienz, Brünig Pass, Lucerne, Rhigi, Bâle, Heidelberg, Mayence, the Rhine to Cologne, Amsterdam, Isle of Marken, Hague, Scheveningen, Brussels, Antwerp. Red Star steamship, arriving in Boston August 17.

Cost, 51 days, all included $400

Tour Three. England, Scotland, France, Belgium, Holland, the Rhine, Switzerland, Italy.

By the "Teutonic" from Montreal, June 28, or the "Arabic" from Boston, July 1, 1913. Route as per Tour One to Paris. Thence to Brussels, Antwerp, The Hague, Amsterdam, Scheveningen, Isle of Marken, Cologne, the Rhine to Mayence, Heidelberg, Basle, Berne, Interlaken, Lauterbrunnen, and Grindelwald, Meiringen, Brunig Pass, Lucerne, Rhigi, via St. Gotthard Tunnel to Lugano, Bellagio, Como, Milan, Venice, Florence, Rome, Naples, Pompeii, White Star steamship ($90 berth included) to Boston, via the Azores, arriving in Boston September 1.

Cost, 65 days, all included $540

Tour Four. England, Scotland, Paris, Brittany and the French Château District.

By the "Teutonic" from Montreal, June 28, or the "Arabic" from Boston, July 1, 1913. Route same as Tour One to Paris. From Paris to Rouen, Normandy. Thence tour in Brittany, Caen, Avranches, Pontorson, Monte-St.-Michel, Brest, Quimper, Auray, (Carnac), Nantes, Angers, Tours, and the Château country of France; motor excursion to Chenonceaux, Chambord, Blois, etc.; Orleans, Paris, Brussels, Antwerp. Red Star liner for Boston, arriving August 17.

Cost, 51 days, all included $400

Tour Five. Brittany, Touraine, Pyrenees, Spain.

By the "Teutonic" from Montreal, June 28, or the "Arabic" from Boston, July 1, 1913. Route same as Tour Four to Blois (August 4). Thence to Bordeaux, Pau in the Pyrenees, Lourdes, Biarritz, Burgos, Madrid, Escorial, Toledo, Cordova, Seville, Granada, Alhambra, Gibraltar, sailing by Cunard or North German Lloyd steamer ($90 passage included), arriving in New York August 30.

Cost, 63 days, all included $580

For full particulars of these trips apply for detailed circular of 12 pages. Applications for information or membership in the party may be made to **Rev. Charles W. Wendte, D. D., General Secretary of the International Meetings at Paris, 25 Beacon Street, Boston.**

FOREIGN DEPARTMENT

AMERICAN UNITARIAN ASSOCIATION

25 BEACON STREET, BOSTON